

THE  
**Latter-day Saints' Millennial Star.**

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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THE GATHERING OF THE LATTER-DAY SAINTS.

*(From the "Western Standard.")*

The Latter-day Saints, since the establishment of their Church, have had to contend with a continual stream of ridicule, persecution, and jealousy in consequence of their belief in, and practise of the doctrine of the gathering. The most unfounded and ridiculous stories have been, from time to time, circulated in relation to the designs they have had in view in thus assembling their proselytes in one body. The popular idea has been, where men have condescended to speak or write upon the subject, with but an imaginary insight into the motives and intentions of the people in thus congregating together, that they are nourishing designs inimical to the Government, and are only waiting for a convenient opportunity to throw off the guise of friends and to come out open and avowed enemies to the republican institutions under which they have been born and sheltered. Years ago, when the society was in its infancy, and its numbers insignificant, this idea was indulged in to a very great extent, and it was thought unwise and unsafe to permit us to remain on the frontiers of Missouri, as it was feared that we intended to form a coalition with the Indians, and, if possible, overturn the Government. Although years have passed since we endured the consequences of this cruel jealousy, and our subsequent acts have conclusively dis-

proved all these notions, yet that same feeling of suspicion and dread still haunts the minds of many, and they can see nothing in the progress of "Mormonism" and the gathering together and increase of its converts, but the growth of a dangerous and unnatural power, that is destined, if not checked, to overshadow our glorious land—to subvert its free institutions, and spread ruin and destruction upon all who unfortunately come under its influences.

Were we not confident of the innocence and integrity of our intentions, and did we not know that these unjust suspicions and feelings were what we might expect, we probably would feel differently in regard to them; but we know that we are not the only people who have had to contend with these evils, and it is at least consolatory to know that we suffer in noble company. Mankind do not realize in this instance, no more than previous generations did when placed in similar circumstances, that this gathering of the people together in this manner is a plan of the Lord's, and something that will have to take place sooner or later to fulfil the prophecies recorded in Holy Writ.

The religious world have perused the prophecies contained in the Scriptures with great satisfaction and pleasure; they have expounded them with fervor, and have pictured with glowing imagery the

peace and happiness there would be enjoyed when they were fulfilled; but they have mistaken the means through which this glorious consummation was to be brought about. In the plenitude of their zeal they have imagined, that the schemes devised by them are the ones through which the peace and knowledge that the Prophets have said were to prevail so universally, would be brought about. They have spared no pains or expense to bring it about. Societies of every description have been organized—every auxiliary that could be made to aid has been used, and sea and land have been literally traversed to fulfil these predictions—to bring about this reign of peace and knowledge. Yet we have only to look around us and observe the situation of that portion of the inhabitants of the earth most favoured by these efforts, to become satisfied of their utter futility. Peace to them is still far distant, and true and definite knowledge concerning the Lord or His purposes appear to be decreasing rather than otherwise.

It must be evident, then, that mankind are deceiving themselves when they imagine that through their present schemes these things are to be accomplished. What nearer, we would ask, are the inhabitants of the earth to-day to the enjoyment of these much-to-be desired blessings than they were centuries ago? War and rumours of war are increasing, and men's hearts are failing them for fear of the things that are coming upon the earth. But how are the words of the Prophets to be fulfilled? Must they fail in this instance, after speaking so truthfully and foretelling so accurately in relation to everything in past times that has taken place, or must we look for different measures to be adopted to bring to pass these events? Must the children of earth always remain in their present condition? Must war, rapine, murder, and violence always abound? Is there no deliverance from these evils? Has the Lord, the all-powerful God, utterly forsaken and forgotten His creatures, or may we still hope for succour, still hope for a refuge from the impending storm?

The Lord Jesus said when he was upon the earth that as it was in the days of Noah, and as it was in the days of Lot, so should it be in the days of the coming of the Son of Man. If, then, the Son of God, whose word cannot fail, said this,

we may hope that a place of refuge will, as in the days of Noah and of Lot, be provided, by fleeing to which, the people will escape from the calamities and judgments, which the Prophets also inform us, will be poured out upon the earth. And when this way of escape is provided, to make the parallel a complete one, it will be necessary for knowledge to be bestowed by the Lord on some one, to enable Him to point out the way of deliverance to the people, as did Noah to the antediluvians and Lot to those who lived in the cities of the plain.

Isaiah and Micah have foretold in graphic language, that previous to the time when men would beat their swords into ploughshares and their spears into pruning hooks, and nation cease to lift up the sword against nation or to learn war any more, a cry should be heard in all lands and among many people, saying, "Come, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways and we will walk in his paths." These were to be the words of those who had become aware of the important fact that the Lord's House was established in the tops of the mountains; and this great gathering of people from many nations to this place, that they might be taught in the Lord's ways and walk in His paths, was to be intimately connected with the great and universal peace which should afterwards prevail. The consequences of this gathering were to be a knowledge of the ways of the Lord, and a spirit of peace and unity which should cause men to forsake the practice of war. The arts of peace would be their study, and harmony should abound in their midst. This place was to be known as Zion, and the Prophet Joel has prophesied that it should be a place of deliverance in the great and terrible day of the Lord.

Now, if mankind give credence to the words of Jesus Christ and the Prophets who preceded him, they must believe that a time will come, previous to the coming of the Son of Man, when a man will be raised up, as was Noah in ancient days, to make known a way of escape and deliverance from the troubles and difficulties by which they are to be surrounded; they must believe that this place of refuge and deliverance will be known by the name of Zion; and they must also believe that it will be in the tops of the mountains, and

that a house will be built there, which shall be styled the House of the Lord, and to which people from many nations shall go to be taught in the Lord's ways and to walk in His paths. If they believed or understood the Scriptures, they would expect all these events to take place, before they would look for peace, for they are all graphically set forth by the inspired writers.

It is necessary that there should be a place of deliverance of this kind, where those who desire to learn and keep the commandments of God should flee. The true Gospel of Jesus is denied and held in derision by Christendom generally, and they are fast ripening for destruction. The same spirit of unbelief and hardness of heart which characterized the antediluvians when Noah declared that God had spoken through him, and gave him the power to prepare a way of deliverance, and which also was entertained by the inhabitants of Sodom when Lot told them that the Lord had sent His angels to warn him of the destruction of their cities, characterizes this generation, and they close their eyes and their ears, and recklessly pursue the course they have adopted, regardless of consequences.

Let a man arise at the present time and bear testimony that he has obtained a revelation from the Lord, by His own voice, by the ministration of an angel, by a vision or by any other means, and he is immediately denounced by the mass as a fanatic entirely unworthy of notice. Because he lays claim to revelation, is sufficient to condemn, without the least investigation, every principle that he may advance. He may declare as great truths as were ever taught by man, yet they are passed by unheeded; whether true or false they are alike condemned.

What must be the fate of a generation who thus disregard the Lord and the principles He reveals? If we must judge them by their fruits, we must be constrained to admit that if the ancient Apostles and Prophets were now living in their midst, they would experience precisely similar treatment to that which they received at the hands of their persecutors when they were on the earth. The necessity of a place of gathering for those who desire to give heed to the words of the Lord must, therefore, be apparent, as it is the way the Lord has designed to deliver His people from the inevitable consequences

of practices such as are now indulged in by the world. He has predicted it by the mouths of His Prophets, and it is set forth so definitely that "he that runs may read."

By a singular combination of circumstances the Latter-day Saints now occupy a position corresponding in every particular with that described by the Prophets. They live in the mountains; the land to which they gather is known among all by the name of Zion; a house, which they term the House of the Lord, is being reared; and the cry is heard in every land and among every nation, where this people reside, "Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths." These things have also been brought about through a man who was called as was Noah, and who taught the people that their gathering together in this manner was the will of the Lord, and the means provided by Him through which they might escape the difficulty that should overtake the world. Although this assemblage was to be composed of a heterogeneous mass of people, from different parts of the earth, brought up under different governments, with diverse creeds and traditions, yet the fruits of this movement were to be peace, union, and harmony, traits which the most bitter enemies of the Latter-day Saints must admit they enjoy to a very remarkable extent.

We nowhere find recorded a more striking and literal fulfillment of prophecy than we witness in this instance—a fulfillment sufficiently complete in every particular to convince the most incredulous, that the work commenced by Joseph Smith is the work here pointed out. If the Prophets themselves were living, and were eye-witnesses to the transactions now taking place, they could not have written a more truthful description than that already given by them through the spirit of prophecy. There is no more real cause, then, for jealousy in the gathering together of the Latter-day Saints, as they have been doing, than there was for the Egyptians in ancient days to be jealous of the movements of Moses and his brethren, or than there was for the antediluvians to feel so relative to Noah's operations. The word of the Lord had to be fulfilled, and they were the instruments to fulfil it, and if the people called



Latter-day Saints do not fulfil the predictions in relation to the latter days, another people will have to do it, for though the heavens and the earth pass away, yet the word of the Lord cannot pass away without being fulfilled in every particular.

It must be evident to all, who reflect on the subject, that the hand of Providence has been stretched out in behalf of the Latter-day Saints, and that every device of their enemies has been overruled for their good. They were not placed in their present situation by their own choice, but by the force of circumstances; it was their only alternative, and they had to remove there to escape from the violence and oppression under which they suffered. When our unscrupulous persecutors drove us from our lands and our homes into the wilderness, beyond the borders of civilization, they had not the remotest idea that, instead of crippling us and breaking us up, they were only placing us in a situation to more perfectly do the will of the Lord, and fulfil the prophecies spoken by His servants; but so it was, and they became, like the Jews of old who crucified the Saviour of the world, the instruments, though unknown to themselves, of fulfilling and bringing to pass His purposes.

The Latter-day Saints went to the mountains, far from the abode of civilized man, that they might worship their God according to the dictates of their own

consciences in peace and quietude; they now go up there with the same objects in view, and all they ask is, that they may have the privilege of doing so. They have no desire to meddle with the politics of the day, neither will they be found pandering to the aspirations of political demagogues. In common with their fellow-citizens, they wish to enjoy the blessings of the government which their fathers helped to establish, and for which they themselves have given the strongest proofs of devotion and loyalty. Surely, these privileges they have an indisputable right to claim, and they can not in justice be withheld from them. We have suffered and still suffer from the unjust suspicion and jealousy entertained by many towards us and our movements; we know, however, that our intentions are pure—that we have no wrong design in view in gathering together, and that our only motive is to keep the commandments of God; therefore, we feel confident, that sooner or later mankind will also have the opportunity of knowing that our course in these matters has been a correct one. This knowledge, however, may come too late to be of much service to them; if they could realize it now, they would gladly move to the place which God has appointed, and would feel thankful that such a way of escape was provided.

## HISTORY OF JOSEPH SMITH.

(Continued from page 682.)

[August, 1841.]

Thursday, 28th.

AN EPISTLE OF THE TWELVE APOSTLES TO THE SAINTS SCATTERED ABROAD AMONG THE NATIONS, GREETING—

Beloved Brethren—You will perceive by the minutes of a Conference, held in this City, on the 16th instant, that we have returned from the mission which was required of us by the Lord, and have now been called upon to assist in building up the Stakes of Zion, and of planting the Saints upon the lot of their inheritance; and feeling as we do a humble reliance upon divine aid at all times, in our unremitting desire to be useful to our fellow men, and especially to the household of faith, that they may be prepared for the great things which God is about to reveal,

and which speedily await this generation, we feel anxious to improve the earliest opportunity to make known unto you the mind of the Spirit concerning those things which require your more immediate attention.

It will be discovered, in the minutes before referred to, that we have already began to select such individuals as have been with the Church, and have had the opportunity of becoming acquainted with the principles thereof to some extent; and to designate certain towns and cities where they will locate themselves and build up Churches, inasmuch as the people are willing to receive them. These generally will not take their departure from this for their several stations, until after the October Conference, previous to which they will have the opportunity of receiving particular instructions in relation to



their mission, and of becoming more perfectly acquainted with those principles which are necessary to be acted upon, in order that they may become highly useful in helping to roll forth the kingdom of God in these last days.

All those Elders and Priests who are now in the vineyard, will communicate with us immediately and inform us of their situations, designs, and all things relating to their ministry, and improve the earliest opportunity of repairing hither, where they will have the privilege of instruction from the First Presidency, and thereby understanding principle and doctrine, not to be learned elsewhere, and which is necessary for them to know, that they may become wise stewards in their master's house.

We are engaged in a great work, and but little comparatively can be known of the magnitude thereof, of the revelations of heaven, and the order of the kingdom, by the Saints while they are scattered to the four winds; and this being well understood by the ancient Prophets and Apostles, was the reason why they so often spoke of the gathering in the last days, and as this is the place where the Elders are to receive instruction concerning their ministry, so as to become successful ministers of the dispensation of the fulness of times, so also this is the place where the brethren may receive such instructions as are necessary to constitute them a righteous and holy people, prepared for the reception of the Lord Jesus; therefore, we say to all Saints who desire to do the will of heaven, Arise, and tarry not, but come up hither to the places of gathering as speedily as possible, for the time is rapidly approaching when the Saints will have occasion to regret, that they have so long neglected to assemble themselves together and stand in holy places, awaiting those tremendous events which are so rapidly approaching the nations of the earth.

It will be recollected that in a recent communication from the First Presidency, all places of gathering are discontinued, excepting Hancock County, Illinois, and Zarahemla, in Lee County, Iowa Territory, opposite Nauvoo, and we would suggest to those coming up the Mississippi particularly, and all others who are disposed, to look at Warsaw, a beautifully located village, about twenty miles below Nauvoo, consisting of about five hundred inhabitants, a steam flour and lumber mill; one mile below is a section already surveyed, on which the town of Warren is to be built, and every facility is now offered to the brethren, for the immediate erection of houses, the location being very desirable at the lowest point of the Des Moines Rapids.

As we have been called upon to act as

agents for the Church, it may be expected that some one or more of our Quorum may be found at Nauvoo, Zarahemla, and Warren, ready to render every assistance in our power towards the location of emigrants; and that we shall occasionally visit the other places of gathering, as necessity requires.

We recommend to the brethren in England, &c., to emigrate in the fall or winter; by so doing, they will be likely to spare themselves much affliction in becoming accustomed to this climate.

Further communications may be expected from the Twelve.

B. YOUNG,  
H. C. KIMBALL,  
O. PRATT,  
W. RICHARDS,  
JOHN TAYLOR,  
GEO. A. SMITH.

Nauvoo, Aug. 26th, 1841.

Friday, 27th. Elder Robert Blashel Thompson died at his residence in Nauvoo, in the 30th year of his age, in the full hope of a glorious resurrection. He was associate editor of the *Times and Seasons*, Colonel in the Nauvoo Legion, and had done much writing for myself and the Church.

The following synopsis of his life is from the pen of his widow—

Robert Blashel Thompson was born Oct. 1st, 1811, in Great Driffield, Yorkshire, England, was educated at Dunnington, in the same County. He united with the Methodists at an early age, and preached what he believed to be the Gospel, in connexion with that sect for a number of years. Emigrated to Upper Canada in 1834. Embraced the Gospel there; being baptized and confirmed by Elder Parley P. Pratt in May, 1836. Was ordained an Elder by Elder John Taylor, at a Conference held in Upper Canada, July 22nd, 1836. Removed to Kirtland in May, 1837, where he married Mercy Rachel Fielding, June 4th, 1837, and being appointed to take a mission to Upper Canada, he returned in the same month, and commenced preaching in Churchville and the villages adjacent, baptized a considerable number, continued his labours there until he was called upon to remove to Missouri.

He arrived at Kirtland in March, and started from thence in company with Hyrum Smith and family, arrived in Far West June 8rd, where his daughter Mary Jane was born on the 14th of June. He remained there until November, when he, with many of the brethren had to flee into the wilderness to escape the fury of the mob, who swore they would kill every man who

had been engaged in the Crooked River Battle.

He stood near to brother David Patten when he fell. He with the rest of the brethren suffered much from exposure and lack of food. He arrived at Quincy, I believe, in December, where he engaged as Clerk in the Court House, and remained there until the liberation of Joseph and Hyrum from prison; when the Saints settled in Commerce, he removed there, and was engaged as scribe to brother Joseph; he was also Church Clerk.

When the Nauvoo Legion was formed, he received the office of Colonel, and also Aide-camp. In May, 1841, he became associated with Don C. Smith in the editing of the *Times and Seasons*. On the 16th of August he was seized with the same disease, of which Don C. had died on the 7th. The attachment between them was so strong, it seemed as though they could not long be separated. He died on the 27th, leaving one child; was interred in the burying ground on the 29th. By his special request no military procession was formed at his funeral.

Saturday, 28th. At a Conference held in Atica, New York, 6 Branches, 10 Elders, 7 Priests, 5 Teachers, 2 Deacons, and 146 members were represented.

Tuesday, 31st.

At a Council of the Quorum of the Twelve Apostles at the house of President B. Young, Nauvoo, Aug. 31, 1841, for the purpose of taking into consideration the situation of the Church, it was resolved unanimously, that as we have been called upon by the voice of the Conference to attend to the business of the Church, assist the Trustees in Trust in his arduous duties, attend to the settling of emigrants, &c.; we sensibly feel the great responsibility that is resting upon us, and will do all in our power to carry out the wishes of the Church, and prove ourselves worthy of the trust imposed in us by the brethren.

Resolved unanimously, That, so far as may be practicable, we will attend to the counselling and locating of emigrants in person, and at present we will appoint no agents for that purpose out of our own body.

Voted, That Elder Willard Richards be requested to locate himself for a season at Warsaw, or vicinity, for the purpose of selling lots on the town plat of Warren, counselling the brethren, and attending to such other business as may be necessary relating to the Church. (The foregoing vote was taken after hearing a favorable report from Elders Young, Kimball, and Richards, of the Quorum, for building the town called Warren, they having visited the location, accompanied by Mr. Mark Aldrich and other proprietors of the plot.)

Resolved, unanimously, That we deeply feel for our beloved President Joseph Smith, and his father's family, on account of the great losses they have sustained in their properties by the unparalleled persecutions in Missouri, as well as the other many persecutions they have sustained since the rise of the Church, which has brought them to their present destitute situation. Therefore, voted unanimously, that we for ourselves, and the Church we represent approve of the proceedings of President Smith, so far as he has gone, in making over certain properties to his wife, children, and friends for their support, and that he continue to deed and make over certain portions of Church property which now exist, or which may be obtained by exchange, as in his wisdom he shall judge expedient, till his own, and his Father's household, shall have an inheritance secured to them in our midst, agreeable to the vote of the General Conference of the Church held at Commerce in October, 1839.

Resolved, That on account of the peculiar situation of the Church hitherto, it has been expedient and necessary that the deeds, bonds, and properties of the Church should be, and have been taken and holden by Committees of the Church, and private individuals; but that we now have a Trustee in Trust, viz., President Joseph Smith, appointed according to the laws of the land. Therefore, voted unanimously, that we advise the Trustee in Trust to gather up all deeds, bonds, and properties belonging to the Church, and which are now held either by committees or individuals, and take the same in his own name as Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, as soon as such arrangements can be made, consistently with his various and multiplied cares and business; and that we individually and collectively will use all diligence to render him every assistance possible to accomplish this desirable object.

Voted, That Elder Lorenzo Barnes proceed on his mission to England without delay.

Voted, That Elder Harrison Sagers proceed immediately on his mission to Jamaica, West Indies; and Elder Joseph Ball to South America, according to their appointment on the 16th, and that they accompany each other to New Orleans.

It was proposed, That Elder Simeon Carter go on a mission to Germany; but the vote being taken, it was decided that his mission be suspended for the present.

After much deliberation on the situation of the Church at home and abroad, temporally and spiritually, and in view of the poverty and distress of many who had been robbed of all by unrelenting mobbers, and of others who had sacrificed all they posses-

sed to assist those who had thus been robbed, and others who had borne the burden in the heat of the day; it was voted unanimously, That President Smith, as Trustee in Trust, be requested and instructed by this Conference in behalf of the Church, to extend relief to such indigent suffering brethren, either by land or goods, as the properties of the Church will admit, and his wisdom shall judge expedient; so that no one shall be denied the privilege of remaining in our midst and enjoying the necessities of life, who has been faithful in his duties to God and the Church.

BRIGHAM YOUNG, President.  
WILLARD RICHARDS, Clerk.

Wednesday, Sept. 1. The *New York Sun* contains an account of some singular phenomena; viz., a shower of flesh and blood, a pillar of smoke, and a shower of manna.

Thursday, 2nd. The town of Cartago, on the Isthmus of Darien, containing 10,000 inhabitants destroyed by an earthquake.

Saturday, 4th. Colonel Charles C. Rich was elected Brigadier-General of the second Cohort, to fill the vacancy of General Don Carlos Smith, deceased, and Lieutenant-Colonel Titus Billings was elected Colonel in the place of Colonel Rich, promoted, and Major John Scott was elected Lieutenant-Colonel in his place, and Captain Hosea Stout was elected Major in his place.

The City Council elected Brigham Young Councillor in place of Don Carlos Smith, deceased; and John Taylor and Heber C. Kimball were elected Regents of the University, in place of Don Carlos Smith and Robert B. Thompson, deceased.

Orson Pratt was elected Professor of Mathematics in the University of the City of Nauvoo; and the degree of Master of Arts conferred on him by the Chancellor and Board of Regents.

A committee was instructed to purchase two blocks for a burying ground; and the City Recorder was instructed to procure a seal for the Corporation.

Elder Orson Spencer arrived in the City.

Sunday, 5th. I preached to a large congregation at the stand, on the science and practice of medicine, desiring to persuade the Saints to trust in God when sick, and not in an arm of flesh, and live by faith and not by medicine, or poison; and when they were sick, and had called for the Elders to pray for them, and they

were not healed, to use herbs and mild food.

Tuesday, 7th. Another shower of flesh and blood is reported in the Boston papers to have fallen in Kensington. "There had been a drizzling rain during a great part of the day, until about 4 o'clock in the afternoon, when the rain stopped, and the dark clouds began gradually to assume a brassy hue, until the whole heavens above seemed a sea of fire. The sky continued to grow more bright until about a quarter past five, when almost instantly it became of burnished red, and in a few moments it rained moderately a thick liquid of the appearance of blood, clothing fields and roads for two miles in circumference in a blood-stained garment. The bloody rain continued for about ten minutes, when it suddenly cleared away, and the atmosphere became so intensely cold that over coats were needed."

Elder Willard Richards went to Warsaw, and located himself, for the purpose of counselling the Saints, and settling the town of Warren, and the day following made sale of three city lots.

The war between England and China continues. The English have fitted out a new expedition to proceed against her with the utmost rigour; and his celestial Majesty on the other hand has issued orders for the raising of a "grand army," and the extermination of the English.

Wednesday, 8th. Wars and rumours of wars, earthquakes, tempests, pestilence, and great fires, connected with every kind of wickedness, distress and destruction of property are heard in almost every land and nation.

Saturday, 11th.

The Legion was out for general parade, in conformity with a special act of the Court Martial, and was reviewed by Lieutenant-General Joseph Smith, who delivered a military speech to the troops in his usual energetic style. The official returns of the Legion show the aggregate to be 1490 men.

HOSEA STOUT, Clerk.

Monday, 13th. Brother Edward Hunter, senior, of Chester County, Pennsylvania, visited Nauvoo, and purchased \$4500 of town lots and farming land; paid me \$2000 in cash, and made arrangements to pay the balance in two months.

Received an invitation from Brigadier-General Ezekiel M. Swasey, and Colonel Amos B. Fuller, of the Militia of Lee



County, Iowa, to attend the military parade to-morrow, at Montrose, as visitor. Generals Hyrum Smith and J. C. Bennett received a similar invitation.

Tuesday, 14th. Went over to Montrose, accompanied by brothers Edward Hunter and William A. Gheen. I was very courteously received by General Swazey, the officers and Militia.

Mr. D. W. Kilbourn attempted to get up an ill feeling by reading the following proclamation at noon, during the recess of exercise, to a considerable number of persons collected round his store; which I insert verbatim—

Citizens of Iowa—The laws of Iowa do not require you to muster under, or be reviewed by Joe Smith or General Bennett, and should they have the impudence to attempt it, it is hoped that every person having a proper respect for himself, will at once leave the ranks.

This, however, had no effect whatever on the people.

Myself and brother were not in military uniform, but were treated with every respect that visiting officers of our rank could be, through the entire day. At the dismissal of the military, I went to Mr. Kilbourn's store, and desired to have some conversation with him, but was peremptorily ordered out of doors. This conduct greatly disgusted his few friends, who upbraided Kilbourn with his ungentlemanly conduct, and accompanied me to the ferry, where I left them, shewing me every manifestation of friendship.

Tuesday, 21st. The ship *Tyrean* sailed from Liverpool to New Orleans, with 204 Saints, bound for Nauvoo.

H.B.M. war steamer *Madagascar*, totally destroyed by fire in the Chinese seas, and fifty-seven lives lost.

Wednesday, 22nd. The High Council of Nauvoo adopted the following Preamble and resolutions—Whereas this High Council in times past, had of necessity, and by the advice and instruction of the First Presidency, to transact business of a temporal nature for the Church, and thereby involve itself with debts and other temporal burdens which, under other circumstances would not have devolved upon it; and as the proper authorities to which such temporalities belong are now organized and acting in their proper places; therefore, be it resolved, That this High Council are prepared to transfer all debts and temporal business; and that all busi-

ness of a temporal nature, be, and the same is in readiness to be transferred to the proper authorities.

Alpheus Cutler stated that he was going to the Pineries the ensuing winter, and nominated Elias Higbee, Counsellor *pro. tem.*

A company of the brethren started for the Pinery, some 5 or 600 miles north, on the river, for the purpose of procuring lumber for the Temple and Nauvoo House.

The Jews in Smyrna are suffering great persecutions on account of their religion—"one was thrown into prison because a cat was missing"—say the journals.

Saturday, 25th. Hyrum Smith, son of Hyrum and Jerusha Smith, died, aged seven years, four months, and twenty-eight days.

A Conference was held at Vinal Haven, Fox Island; eight Elders, one Priest, two Teachers, one Deacon, and one hundred and forty members, were represented, and the work progressing.

I extract the following from Elder W. Woodruff's Journal—

We left the Manitou Island, Lake Michigan, at four o'clock, p.m., on the steamer *Chesapeake*, which contained 300 passengers, six of whom were members of the Church; a large quantity of freight and coal, eighty cords of wood, eight mules, pigs, chickens, geese, ducks, &c.

We continued our journey towards Chicago without any interruption, until half-past eleven, p.m., when we were overtaken by a tremendous storm of wind and rain; it blew a hurricane, and the lake became as rough as it could be by the force of wind, and such a scene as quickly followed I never before witnessed in my travels, either by land or sea. The captain, officers, hands, and most of the passengers expected to go to the bottom of the lake, to have judged from outward appearances I should think there were twenty chances of being lost to one of being saved, yet I did not once expect to be lost, for I believed the Lord would save me, my wife and child, who were with me, from a watery grave, by some means.

We were some forty miles from land when the gale struck us, and I was awake from a sound sleep by the cry, "We are all lost." The first thought that entered my mind was, "No, we shall not be lost."

I immediately leaped out of my berth, and went on to the upper deck. I saw we were in imminent danger of being wrecked; the bow of the boat was heavily laden, and frequently engulfed by the heavy waves.

that washed over her; there were judged to be fifty tons of water at a time upon her bow; at one time her bow ran under water, and some thought she would never rise; the water set the mules and all the live stock afloat; washed away the partition; and the mules, pigs, chickens, ducks, and geese, were all hurled in one mass down into the steerage cabin, mixed pell mell with sixty Irish passengers, men, women, and children; at that moment the roaring of the wind, the rush of the waters, the peals of thunder, the flashes of lightening, the braying of asses, the squealing of pigs, the quacking of ducks, geese and chickens, the praying, swearing, and screaming of men, women, and children, created a compound sound which rent the air, and sent a gloomy thrill through the heart.

We immediately went to work, and helped all the passengers out of the water, and from among the beasts, upon the deck, so their lives were preserved, while all the fowls, pigs, and part of the mules were drowned or killed; many tons of water rushed through the boat, until the water stood nearly to the boilers; it drove the firemen from their places.

About this time, when the boat was labouring against wind and tide, one of the wheel chains broke, and the boat rolled

over on to one side. I again heard the cry "that all was lost," but about thirty of us caught hold of the two detached pieces of chain, and held them together until the engineer mended them with wire.

It took three strong men to manage the wheel; while the boat lay upon her side, it washed away a part of the state rooms; orders were given to clear the boat of everything that was moveable; all the wood was fastened with stanchions, on the side that was down, the stanchions were knocked out by the passengers, and forty cords of wood tumbled into the sea at one surge; this caused the boat to right up, and we expected every moment our state room would be washed away. I left it three times with my wife and child, and stepped upon the main deck, expecting to see it washed away; and to add to the horror of the scene, we were wrapped in darkness, as all the lanterns were dashed to pieces.

The men at the wheel laboured hard for five hours to turn the boat round, before they accomplished it, so that they could run before the storm. At length daylight appeared, and with it a cessation of the storm in a measure. We returned to Manitou Island at four o'clock, being twenty-four hours out, mostly in the storm.

(To be continued.)

## The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 18, 1856.

CATALOGUES.—With this Number we issue a quantity of Wholesale and Retail Catalogues, for judicious circulation.

The large "double crown" ones are to be posted in all the chapels and meeting rooms, and other public places.

The small retail ones are for general circulation. As the principal works of the Church will be advertised on the covers of the pamphlets in circulation, these Catalogues need not be given to those with whom Tracts are left, unless they desire them. To other inquirers after the truth, they can be given away, as circumstances may require or suggest.

The *wholesale* ones are for the use of Pastors, Presidents of Conferences, Conference Book Agents, and Auditors of General Agents' Accounts.

## FOREIGN CORRESPONDENCE.

### DENMARK.

"Scandiaviens Stjerne" Office,  
Copenhagen, September 13, 1856.

President O. Pratt.

Dear Brother—On the morning of the

7th instant we went on board the screw Steamer *Saxonia*, and set sail for Hamburg. We had a very pleasant passage across the German Ocean. When we got into the river Elbe, we had a heavy fog, the channel

being narrow we had to cast anchor for about two hours; when the fog cleared away, the Engineer turned the throttle valve and up the river we went. The weather and scenery were beautiful, when we got opposite Gluckstadt, the Captain who was very kind indeed, hoisted a signal for a boat to come and take brother Benson and myself ashore, as we had been detained by the fog. By going ashore at this place we were enabled to go in the same train, that we had expected to, which left Altona at five and got to Kiel at eight o'clock, p.m. We went from the station to the steamer and at forty-five minutes past eight we set sail for Korsöer, had a good passage and arrived at four o'clock in the morning of the 10th. We had time to shake ourselves and get breakfast, as the train did not leave till a quarter past seven. When that time arrived we started, and in three hours and a quarter we were at the station, Copenhagen. Brother Haight and several of the brethren were waiting to receive us, we were taken in a cab to brother Haight's residence, where we were received joyfully and have felt at home ever since, as much so as we have in any place since we left our mountain home. The news of our arrival was sent through the City by the Elders, and at eight p.m. we were introduced to six or seven hundred Latter-day Saints. Brother Benson preached to them in his usual spirited manner, which caused their hearts and souls to rejoice, and it seemed that they understood every word that we said to them. Brother Haight enjoys the spirit of his mission, and is beloved by all the Saints. Brother Widerborg enjoys the good Spirit of the Lord, and is a good interpreter. Brother Benson thinks we can accomplish very nearly as much as though we could speak their own language.

On Tuesday or Wednesday next the 16th or 17th of September, if all is well, we shall start for Stockholm in company with brothers Haight and Widerborg. The brethren are anxious that we should visit all the Conferences that we possibly can, and we are also desirous of doing all the good we can. Brother Benson thinks that we shall not be in Liverpool before the 20th of October.

The brethren have hired a very large hall for to-morrow, when we are expecting to have a good time. . . .

Brother Benson got a very bad cold in Hull, and it still hangs to him, his cough is very bad, but we expect he will soon get over it. We pray that our Father in heaven will bless you and brother Little all the time, and also our brethren, your co-workers in the Office. Peace be with you all.

Brothers Haight, Widerborg and Liljenquist desire a kind remembrance to you, and the brethren that labour with you.

Yours affectionately,

E. T. BENSON,  
JOHN KAY.

#### SWITZERLAND.

Rue du Cendrier, 108, Geneva,  
September 25, 1856.

President Pratt.

Beloved brother—I take the pen this morning to drop you a few lines, and to inform you of some of our doings in these Missions since my last letter of the 17th instant. On last Sunday evening, 21st, the Geneva Quarterly Conference, assembled at the Geneva Branch Meeting-room. The meeting was opened by prayer, when, on the motion of President O. Ursenbach, President J. L. Smith was called to preside, and O. Ursenbach was chosen Clerk *pro tem*. There were present of the Priesthood, 1 Seventy, 5 Elders, 1 Priest, 1 Teacher, 2 Deacons, and a goodly number of Saints, and some strangers.

Elder Frederick Ursenbach, Travelling Elder for the Swiss part of these Missions, reported that since last Conference he had visited many of the scattered Saints, and found them generally faithful and determined to do right. He had attended some of the meetings, and found that the Saints rejoiced in the truth. There was some of the spirit of enquiry among the people, but not so much as could be wished.

Elder Mathy, of the Cassonay Branch, reported that the prospects were good for baptizing several in his district, but the people and police were very bitter towards him, knowing him to be a "Mormon," and that they had succeeded in throwing him out of employment; he hoped to be able to do good, but at present it seemed impossible for him to remain at Cassonay, on account of persecution.



Elder P. H. Maret, of the Geneva Branch, stated that the Saints were generally faithful, and strong in supporting the authorities. Three or four had been cut off since last Conference, and prospects were encouraging for several to be baptized, as numbers were enquiring.

Elder J. J. Ruban, from Italy, reported that the Saints were united and ready to carry out the teachings of their President, Elder Frances; the work was in a prosperous condition.

The authorities of the Church were presented, and unanimously sustained, from Brigham Young, Prophet, Seer, and Revelator, to the least member of the Priesthood of the Church of Jesus Christ of Latter-day Saints. President O. Pratt, as President of the European Missions, Elders E. T. Benson, and J. A. Little as his Counsellors, and all the authorities in the Missions under his watchful care, were unanimously sustained.

We were blessed with a rich portion of the Holy Spirit, and all felt well repaid for assembling together. After the business was concluded, the Secretary *pro tem*, read the translation into French of P. P. Pratt's address, entitled *Marriages and Morals in Utah*, which was listened to with breathless attention. The sacrament was then administered, and the Conference adjourned to meet when called upon by the President of the Mission. Benediction by Elder Ursenbach.

I have been brief in these details, as I did not consider it necessary to write each motion separately. We enjoyed much of the Spirit of the Lord, and felt to rejoice in the work in which we are engaged.

The Elders in various parts of the country inform me that the work is still on the increase, and numbers are being added to the cause of truth. I think there has been nearly fifty baptized since our last report. Since my arrival here, one year since, the circulation of the *Darsteller* has nearly doubled.

God truly blesses the labours of His faithful servants, and gives them strength according to their day. The efforts of those who labour and spend their time to put down "Mormonism," only increases the number of enquirers, and that is just what we want, and as long as they assist us in our labours, we feel to thank them for it; at the same time, it would please us much better if all would walk in the paths of righteousness. These are the feelings of the Elders who labour in these Missions, and I can truly say, that I have some good faithful brethren to work with me, and according to their knowledge, there are none better.

With many kind remembrances to yourself, and the brethren connected with you, I am, as ever, yours in the Gospel,

JOHN L. SMITH.

#### NEWS FROM THE EMIGRATION.

It may not be uninteresting to some of your readers to learn something of the movements of the emigration to Salt Lake Valley this season. A few days since, in company with Colonel Babbitt, Secretary of Utah, and several citizens of this place, we visited Florence, N. T., and there found encamped about 500 of the "faithful," all in good health and spirits, intending to start in a day or two on their long journey. (They left on Monday, 16th inst.) From Captain Willey, and assistant Captains McGaw and Savage, we learned that the train had been but three weeks in coming from Iowa City, and that all were healthy, cheerful, and contented.

Having seen several hand-cart trains pass through this city, and cross the ferris at Elk Horn and Loup Fork, we

could not help but remark the enthusiasm which animated all classes and ages. This train seemed to be better provided with camp equipage, and outfit of provisions, &c., than those which preceded it.

We saw the butcher dealing out a splendid beef to the crowd, and were informed that the allowance was one half pound each, one pound of flour per day, and the usual quantities of molasses, sugar, &c., &c. Many, however, have private supplies, which enable them to live very comfortably.

It may seem to some, that these people endure great hardships in travelling hundreds of miles on foot, drawing carts behind them. This is a mistake, for many informed me that after the first

three days travel, it requires little effort for two or three men or women to drag the light hand-cart with its moderate load of cooking utensils and baggage.

It is, also, a fact, that they can travel farther in a day, and with less fatigue, than the ox teams.

These trains are composed of Swedes, Danes, Germans, Welsh, Scotch, and English, and the best evidence of their sincerity is in the fact that they are willing to endure the fatigues and privations of a journey so lengthy.

First, they have toiled wearily o'er the hundreds of miles which separated their native hills from the European sea-port from which they were to embark—then see them on crowded ships, braving the dangers of the broad Atlantic—afterwards, they travel patiently one thousand inland miles to Iowa City, thence to start on foot for a journey over hill, plain, desert, and mountain, fourteen hundred miles, to reach the "Happy Valley."

This is enthusiasm—this is heroism indeed. Though we cannot coincide with them in their belief, it is impossible to restrain our admiration of their self-sacrificing devotion to the principles of their faith.

But we have forgotten Florence, not destined, like its beautiful Tuscan prototype, to be universally worshipped as the most lovely of European capitals, rejoicing in her magnificent palaces, her glowing

paintings and speaking statuary,—but to be known in this our practical work-a-day world, as one of the most important towns in the Territory of Nebraska.

Three months ago there were but five buildings, there are now about forty, and as fast as labour and material can be obtained, they will continue to build. Before winter, probably 150 houses will have been erected.

The steam saw mills are doing their best to supply lumber, but the water mill on Mill Creek moves lazily for lack of "copious showers." Another steam mill will be put up this fall. There are two brick yards near at hand, a lime kiln, and a quarry of superior building stone. To James C. Mitchell, Esq., who has laboured for nearly two years to make Florence a town, in fact as well as name, is most of the credit of its improvement and growth to be attributed. We cordially wish it success and prosperity.

P. S.—Since the above was written, we notice the following arrivals in this city, en route for Salt Lake:

On Monday, 18th instant, fifty-six hand-carts and five ox teams; on the 20th, thirty ox-teams; and on 21st, sixty hand-carts and several teams.

About 400 have already left Florence; the above trains contained about 800 persons, and a large number are still expected, via St. Louis.—*Correspondence of the Council Bluffs Bugle of August 26.*

## HOME CORRESPONDENCE.

### DURHAM CONFERENCE.

Trimdon Colliery, Durham,  
September 15, 1856.

President O. Pratt.

Beloved Brother—The Spirit prompts me to hand you a few items relative to an Trimdon *Pentecost* we had yesterday in an upper room of Brother Humble's house. The Saints assembled at 10 o'clock p.m. to partake of the emblems of the body and blood of our Redeemer, and after the ordinance was attended to, the brethren and sisters having been directed to speak, sing, and pray as they might be led, the Holy Ghost fell upon them, and they spoke and sung four or five beauti-

ful hymns in *unknown tongues* which were interpreted by the same Spirit. *Prophecies were delivered, angels visited us, and in fact the entire room was filled with Angelic Hosts and the Holy Ghost.* The Saints were much strengthened, edified, and built up, and so completely overcome with the great condescending goodness of our Heavenly Father, that they had to give vent to their feelings in a profusion of tears—scarce a dry eye or cheek could be seen during the meeting which lasted over five hours. Such blessings are the products of a unanimity of feeling and desire, which is one of the chief characteristics of this Branch. The Saints are one with their President, and love their Pastor with be-

coming warmth, and so fully bent are they, to get out of Babylon (*Deo volente*) next spring, they unitedly—men, women, and children—say emphatically they will go even if obliged to walk the entire way from here to Liverpool, and from New York to Great Salt Lake City.

May God in His infinite munificence and goodness, hasten the emancipation of

all His people is my prayer in the name of Jesus. Amen.

Your brother and servant in the Lord,  
AMOS M. MUSSER.

[A number of persons besides Elder Musser signed this communication as witnesses that the statements made therein are true, but we thought it unnecessary to publish them in the *Star*.—ED.]

## A FEW FACTS ABOUT "MORMONISM" AND ITS FRUITS.

(From the "Western Standard.")

THE Deseret Agricultural and Manufacturing Society have published their list of Premiums, and appear desirous to extend the benefits of their organization to all. The prizes offered are quite liberal, when the circumstances of the people and the infancy of the society are taken into consideration. The benefits of such an organization will, we feel confident, soon be apparent in the development of the ample resources of the young and thriving Territory; and we indulge in the hope of seeing Utah, under the fostering care of this Society, excel her neighbours in the arts of domestic industry, and in the production of articles from the native elements, as much as she now excels them in the arts of peace and good government.

What is to hinder it? That same persevering industry and resistless energy which they have exhibited in every thing heretofore undertaken by them, joined with the blessing of the Lord, will enable them to accomplish such results as easily as those already witnessed in their midst through the exercise of these qualities. No people on earth could do more than they have done towards making the "desert blossom as the rose;" and in accomplishing it they have had to contend with and overcome disadvantages that would have disheartened any other people. Could their labours, sufferings, and trials in establishing settlements, opening farms, building towns and cities, and that, too, in the midst of bands of wild, and in some instances hostile Indians, where every precaution had to be taken to fortify against their attacks, be made known, they would seem incredible; it would be truth stranger than fiction. Neither are these the only things connected with the

history and experience of the people of that Territory that would strike the contemplative mind with wonder and admiration. The fact that they have lived for years enjoying, in a pre-eminent degree the blessings of peace and entire freedom from litigation, bloodshed, and every evil of that character, not only since their organization as a Territory, but also for years previous, when they were without law or any restraint, only that imposed by their own consciences through their knowledge of the law of God, would also be incredible were it not substantiated by the best of evidence.

Judging by the past, then, we may predict with all certainty what their future will be, so long as they adhere to the principles which have actuated them for the last twenty-six years, the effects of which have been so strikingly apparent during their residence in Utah. We call these principles "Mormonism," and contend that it is the belief in and practise of them that has produced these results, and that in whatever direction they may turn their attention while guided by them, the same effects will follow. Would that mankind could realize the truth of this, and place themselves in a position to obtain the blessings which attend it! For the principles which would cause a hundred men to dwell together in unity, which would inspire them with an invincible energy, and enable them to successfully contend with and overcome every obstacle that may lie in the path of their onward progress, would enable a thousand to do the same; and if a hundred or a thousand can do these things through the influence of these principles, a nation, or the inhabitants of a world, can do the same.



Small and insignificant a position as the "Mormons" now occupy, it is, nevertheless, through the principles which they teach and practise, that the earth will be restored to its pristine beauty and holiness, and the arts of peace and good government, which have to so great extent at the present time been lost, be restored. Whether "Mormonism" be true, or not, it is an indisputable fact that its practice is gradually producing these results in Utah, and if extended throughout the world we have every reason to believe they would have a precisely similar effect. We contend, however, that the principles believed by the "Mormons" are true; if they were not, they could never produce these results.

Men ask us very frequently for a miracle to convince them of the truth of "Mormonism," when at the same time they have a living, wondrous miracle being performed before their eyes. Such persons have only to trace the history of "Mormonism" and its operations among the human family, and they will find that its "effects are contrary to the established constitution and course of things" among mankind at present, which Webster defines as a miracle. What greater miracle could there be shown to the people than that already shown them by the "Mormons" throughout their whole career for the past twenty-six years, but more particularly public and before the eyes of the world for the past ten? Is not their preservation as a distinct people, after wading through seas of persecution, miraculous? Was not their exodus from the bounds of

civilization, in the depth of an inclement winter, through the midst of savage and hostile tribes, and their final removal to and settlement in a land of whose resources they knew nothing, and to which they were evidently directed by the overruling hand of Providence, miraculous? Has not their subsequent existence in a land where, previous to their arrival, men were so confident that corn could not be raised, that one thousand dollars had been offered for the first bushel produced, also been miraculous? Is not their union, their freedom from contention and its attendant evils, their extraordinary increase, and their exemption from the spirit of lawlessness which runs riot through the land, miraculous?

These are events and effects so contrary to the established constitution and course of things by which we are surrounded, that future generations will look upon them as miracles; and whether they are miracles, resulting from the correct observance of good principles and the legitimate exercise of power bestowed through such observance, or not, is for us to judge, and approve or condemn. This is our prerogative—the proper use of the free agency granted unto us by the Almighty, and for the correct exercise of which we are responsible to Him. But if the manifestations of the power and favour of God in behalf of the "Mormons," which we have alluded to, are not sufficient to convince men of the truth of "Mormonism," we are satisfied that no miracle that could be performed in their presence would have that effect.

## OBEDIENCE.

(From the "Deseret News.")

Obedience is better than sacrifice.—  
*Bible.*

There is a law irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we OBTAIN ANY BLESSING FROM GOD, it is by OBEDIENCE to that law upon which it is predicated.—  
*Joseph Smith.*

Obedience, that heaven's blessings may surely follow, is a principle that all have been taught from their youth, if taught

at all. Still it would seem, from what we observe and hear, that even in Utah there are some, of the many who have forsaken houses and lands, fathers, and mothers, companions and children, for the Gospel's sake, who are indulging in sayings and doings diametrically opposed to the promotion of their best interests.

True, provisions have been scarce, and new flour as yet comes scantily to the supply of the late and present dearth of bread-stuff. But do these facts require,

or in the least sanction, the unwarrantable proceedings of some in our midst? Ignorance cannot be pleaded as license for entering wheat fields, without the consent or knowledge of the owners, and cutting, pulling, and carrying off grain not their own; nor for gleaning without the proper permission, nor for taking from the shocks and standing grain, where a permit to glean has been kindly granted.

The actual, high-handed evil of such a lawless course is too obvious for argument. That such conduct is practised at all proves that some are determined, at least for the present, not to profit by the lessons of past privations, not to observe the precepts of the Bible, nor the teachings and example of the Prophet Joseph, of President Brigham Young and his counsellors, of the Twelve, and of every Saint. Insects, drought, severe alternations of cold and heat, hard labour, and want were presumed to be sufficient to have driven away all who are not intending and striving to walk worthy of their high calling. But this does not appear to be the case, and perhaps it will not be fully accomplished until the tares are bound in bundles.

We frankly admit that we are somewhat faithless in the benefit of advancing correct ideas for the temporal and spiritual welfare of those who will persist in trespassing upon their neighbours' rights and property, who drive their animals to pasture in others' hay and grain fields, and instruct and encourage their children in following their pernicious examples, training them up to lying, indolence, and their attendant evils. At the same time we desire the few outrageously wicked and worthless, who have deemed it politic to take up an abode among us, to understand that they are known. And we could wish that they may at once realize that their present conduct tends to destruction, and, if they are determined to continue in ill-doing, that prudence suggests their de-

parture to more genial climes, ere the chastening hand of the Almighty visits them still more sorely.

Among a people so industrious, intelligent and liberal as the inhabitants of Utah are known to be, there is no reason why each one should not strive to do good and eschew evil.

In a country so newly settled there are a few hardships to encounter, a few privations to be endured. But there are no mobs to strike terror and curtail rights, no numerous classes of corrupt men to vitiate the purity of our wives and daughters, and practise and disseminate hosts of abominations; in short, there is no outside hindrance to each one's doing good, and thereby insuring the blessings flowing from obedience to the commands of the Almighty, and the counsels of the Living Oracles who are constantly teaching us the way of life and salvation.

Whether the few who persist in wicked conduct will prefer to reform, or to take themselves to other localities, they have not reported. But for their benefit we commend to their careful perusal the discourse by President Brigham Young, published in this number, and call their particular attention to the study of the following quotation therefrom:—

"What shall we do? We will cut off every avenue of evil, as fast and as far as may lay in our power. You can stop those evil communications that corrupt good manners in yourselves first, and then keep your children as strictly from evil as possible, and not many generations will pass away ere the heavens will acknowledge that there is a reformation among the Latter-day Saints."

Who will fail to hearken to and practise such sound instruction? No one who desires an exaltation in the kingdom of our God, and wishes for that constant flow of blessings coming through obedience.

#### VARIETIES.

**A TRUE GENTLEMAN.**—No well bred person will be insolent to his inferiors. On the other hand, he will observe a scrupulous tenderness of manner towards them—a care of word and action that shall lighten their burden as much as possible. This refinement of heart is the most prominent characteristic of a high and noble spirit. It is the only mark of a lady or gentleman that is wholly unequivocal. When we see a person very choice of his words, and very dainty at the table, yet capable of insulting the unfortunate, or ridiculing distress, we always think of the ass in the lion's skin.